

JANUARY, 1924.

WORD AND WORK

A Monthly Magazine Devoted to the Declaration of
the Whole Counsel of God.

R. H. Boll, Editor and Publisher.

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To Save or Not to Save, That is the Question

Missions Home Fund Must be Completed Japanese Government Will Help 40c. on the Dollar if We Act Quickly

If we can ship the material for the Harry R. Fox house before the duty goes on again, *we shall save \$40 on each hundred, \$400 on each thousand of its cost.* If the material should cost \$2,000, the brethren can save \$800 by prompt action. If the cost is higher, the saving will be still more. We should be able to ship by end of January to get the freight to Japan before the tariff is resumed on March 31, and those to whom this comes can make it possible.

Our missionaries and their babies must not be required to live in heathen houses with paper partitions, paper windows, and no flues, grates or stoves. For their comfort usefulness and longevity they need our kind of houses and by God's grace they shall have them.

Contributions for missionary purposes have been coming in a pleasing fashion, and in course of time the balance will be supplied.

But note with great care:—On account of the terrible destruction of the great earthquake and fire, the Japanese Government has temporarily taken off the tariff which amounts to 40% on building material (our government charges 60% on Japanese silk imported). *Lumber is four times as high there as before the disaster.*

First pray. Then *give*. Let everyone who sees this give *something*. Get others, either individuals or the whole church, to make a special offering. Write to friends and ask them to give *at once* and seek help from other Christians also. "The king's business required haste." And this piece of the Lord's work affords a fine opportunity for his brethren to rise to the occasion and supply all that is needed to move and rebuild a damaged house for Herman J. Fox and provide this home for Harry R. Fox. The two small children in each of these families as well as the worthy parents should have these sanitary houses quickly. Each goes to a town where there is *no mission work*. For Christ's sake act at once and help make this big saving. If you can't remit now, write a postal card. Address

DON CARLOS JANES,
2229 Dearing Ct., Louisville, Ky.

WORD AND WORK

THE GREAT MESSAGE.

Messengers of the risen Christ go forth!

Let love compel.

Go, and in risen power proclaim His worth,
O'er every region of the dead, cold earth,
His glory tell!

Tell how He lived and toiled, and wept below;
Tell all His love;

Tell the dread wonders of His awful woe;
Tell how He fought our fight, and smote our foe,
Then rose above!

Tell how in weakness He was crucified,
But rose in power;
Went up on high, accepted, glorified;
News of His victory spread far and wide,
From hour to hour.

Tell how He sits at the right hand of God
In glory bright,
Making the heaven of heavens His glad abode;
Tell how He cometh with the iron rod
His foes to smite.

Tell how His kingdom shall thro' ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of peace!

—HORATIUS BONAR.

WORDS IN SEASON.

R. H. B.

JEW OR ISRAELITE?

Once before we spoke of the anti-Jew articles in the Dear-born Independent, Henry Ford's paper; more especially with reference to the peculiar contention that an "*Israelite*" is not a "*Jew*," a distinction which the author of those anonymous essays has been pressing for a long while and with strange emphasis, leaving us to wonder what the point of it all might be. Now the matter has come to a head. In two recent articles that writer tries to prove that the *Jews* were not God's chosen people, and that Jesus Christ was not a Jew. That any man should have so warped and hate-blinded an outlook about anything is pitiful.

The sole object of those articles in Mr. Ford's paper seems to be to strip the Jewish people of that light of ancient glory and greatness which still clings to their name and race; with which enterprise we hold no sympathy.

It is strange that so kind and liberal a man as Henry Ford has been induced to patronize that sort of thing, and to sponsor such a line of propaganda.

IS THERE SUCH A DISTINCTION?

Now as to the supposed distinction between "Jew" and "Israelite"—the name *Jew* is of course etymologically derived from "Judah"; but, as has very frequently happened in the history of nations, the name of a noted part or tribe became general for the entire people. Says Thayer in his *Lexicon*, the term "*Hoi Ioudaioi*", "the Jews, the Jewish race," signified "before the exile citizens of Judah; *after the exile all the Israelites.*" This definition is borne out by the Scriptures (see Esther 2, etc., Zech. 8:23; John 4:22; Rom. 1:16; 3:1; and in the New Testament generally). Where the word of God itself makes no distinction it does not behoove men to create one.

Moreover it is not necessary to prove that our Lord sprang out of Judah (Heb. 7:14) and therefore was a Jew even if the distinction between Jew and Israelite were valid, which is not the case. The very fact that He had no earthly father, and yet is "of the seed of David according to the flesh," "of the fruit of his [David's] loins" (Rom. 1:3; Acts 2:30) proves irresistibly that Mary, our Lord's only human parent, was of David's line and blood.

THE CHRISTIAN'S DEBT TO THE JEWS.

As for the Christian—he owes the greatest of all debts to Israel; for, the Lord says, "*salvation is from the Jews.*" (John 4:22). They gave us the oracles of God, the gift of all gifts; and of them, as concerning the flesh, is Jesus Christ, who is over all, God blessed for ever. Even to this day we are standing upon the root and fatness of *their* olive-tree. (Rom. 11:17, 24). They have the right of primogeniture to the gospel. (Rom. 1:16). As a nation, they are temporarily rejected; partially "hardened." Yet it was by their fall that salvation came to the Gentiles, to provoke them to jealousy. And, in full foreknowledge of their failure and disobedience, both prophets and apostles predict their ultimate national conversion and restoration—an event that will usher in a new epoch for the world—"as life from the dead." (Rom. 11:15). We owe gratitude to the Jew, mercy and help; and above all, we owe them the gospel.

"SPEAKING TRUTH IN THE HEART."

Wherever there are powerful interests involved, controversy grows hot and acrimonious, and the temptation to dishonesty is strong. This is especially the danger in religious disputes. Men feel so much at stake that they *must* carry their point, cost what it will. It is not always the honor of God, the authority of His word, the salvation of souls, that sways them; but often (some-

times unconsciously) their own interests, prestige, standing, income, ambition, pride, and prejudice that drives them into bitter and reckless aggression and opposition. Watch therefore and pray, for the flesh is weak. Zion can never be built by blood, nor her walls by injustice. Though God overrule the sins of men, His interests are not served by unscrupulous acts, nor is the kingdom of God advanced by Satan's weapons and methods. Men are very sensitive to the charge of the lie, yet under the influence of strong feeling nothing is commoner than lying, if not in gross and outright form, yet in more or less modified guise—by implication and insinuation, half-truth, equivocation, coloring and manipulation of testimony, etc. The Pharisee and hypocrite reckons himself righteous if he cannot be convicted of outright wrong; but God knoweth the heart. He will cast all liars into hell, nor spare those who attempted to lie for Him. (Job 13:7).

THE PLACE OF PRAYER IN WORLD-EVANGELIZATION.

What shall we do first and above all else in order to further the church's great work of missions? The answer is, PRAY. "But you've got to do something else besides praying if you want to get anywhere," replies Brother Hardhead. Yes, there is something else to be done. Somebody must prepare, must sacrifice, must go. Somebody must press the need, and the claims of God upon the brethren and stir them up to do the Lord's will and work. Somebody—all God's children in fact—must give of their means to carry on the work. We are not trying to discount that, nor any part of necessary human agency. But the *first* thing to do is to pray. Then the thing to do all the time and all along is to *pray*. Really the danger of our praying too much and doing too little is not as great as the danger of our doing without praying—doing without dependence upon God; without due recognition of His sovereignty; without His special help and guidance and direction. You think that if you take up God's work He is going to back you as a matter of course. You are wrong. God wants to be sought, wants to be enquired of, wants to be interceded with, wants to be consulted, in this thing. True, the prayer, if sincere, pledges our will to work in furtherance of that for which we pray. But that is not saying that the work without the prayer is just as well. It isn't.

"The harvest indeed is plenteous, and the laborers are few." *Therefore—what?* It is up to you to reap it? No—the Lord of the harvest has a word to say about that. "*Pray ye therefore the Lord of the harvest that HE may send forth laborers into HIS harvest.*" It is first of all up to us to carry the matter to *Him*. He only can make and discern fit instruments (for not every one is fitted for such a place and work); He alone can providentially direct and prepare them; only He can set their hearts so aflame with the love of Jesus' name that they may be able and glad to endure all things, and that they may have a worth-while gospel to preach to souls in error bound. He alone can send them forth; and He, if given His place and hand, will assume the responsi-

bility of their support. If all that can pray will pray, there will be more workers and means. The real work of God waits upon the prayers of His people.

FOR ROOF AND SHELTER IN JAPAN.

R. H. B.

It stands to reason that the people of God, having gone to expense to send missionaries to Japan and having once started the Lord's work over there, would not let the missionaries suffer and perish and the work fail for the lack of a little necessary provision. I refer especially to the question of their housing. We who live in good dwellings, which at the worst are better than the best of the native buildings, cannot appreciate the need. The Japanese houses with their matted straw floors, paper partitions and paper windows, without flues or grates, or stoves, are not fit for the missionary's home. True some of them have bravely and cheerfully endured such hardship; but it is neither good principle nor good sense that we should permit it. The missionary death-list, sick-list, and list of forced removals, too large by far, proves that Brother Snodgrass and wife; Sister Remington; the first Sister Bishop; B. W. Hon and family; Wm. J. Bishop and family; C. C. Klingman and family; C. G. Vincent and wife, are some of them victims of the difficult living conditions in Japan, and some were driven from the field by sickness.

It goes without saying, if we have any earnest purpose behind our missionary effort, if the love of God and souls have prompted us in this enterprise of the gospel, and if we feel bound in love and fellowship to those who are publishing the Good Tidings on our behalf in the heathen-land, that we will protect our faithful workers after they get over there, if there is any way of doing it.

And there is such a way. Brother Janes and Brother McCaleb have been endeavoring to raise a circulating building-fund, by which means it will be possible for all our missionaries to build them modest but inhabitable American style houses. The amount of the desired fund is ten thousand dollars—*seven thousand of which has already been raised.*

The plan is to build the required house out of this fund, and to let the missionary occupy it, buying it at cost, and paying for it in small monthly payments (without interest) running through ten years. During all that time the missionary will be living in a sanitary home, as if paying a cheap rent which can work no hardship; and at the expiration of ten years the house is his. And it is needless to mention that every provision and allowance will be made for the missionary if at any time for any reason he would be unable to make payments.

Out of the \$7,000 already on hand (administered by Brother McCaleb) Brother Bixler and Brother Rhodes (the latter partly investing personal funds) have built their houses in the

country district which is the place of their present labors. Out of it also was bought, at a bargain, the old Wm. J. Bishop summer house in the mountains; and the fund is slowly being replenished by the monthly payments. Three more dwellings are urgently *needed* at this moment.

Miss Sarah Andrews, one of the Lord's noble-women, full of zeal, but frail of body, abundant in labors and exceedingly successful and fruitful in all her endeavors, *must have* a suitable home.

Herman J. Fox has bought a lot in a country district, Daigo, where no missionary work has been done. His health, which suffers in Tokyo, is restored to him in this country district. A house for him and his family is imperative. The semi-foreign style building where he had lived before, part of the McCaleb dormitory, was badly damaged by the earthquake, and thereupon taken down, the material to be shipped to Daigo, to be used for the building for Brother Herman's home there.

Harry R. Fox and family are residing in another country district (Iwaki Tanakura) *in a native house*, under unpleasant circumstances, and certainly need a better and safer home.

Just as soon then as the building-fund is sufficiently replenished these needed buildings will go up. This plan and work is so sensible and practical that it will commend itself to the approval of the people of God who are interested in the great and fruitful work in Japan—and that ought to be all of them. Indeed there is no other practical plan known to us. Instead of endangering the health and life of our missionaries, or making them for ever pay monthly rents without returns, this revolving building-fund will provide homes for the workers, and continually meet the recurring need.

The amount must be raised to \$10,000 forthwith; that is to say the \$3,000 more should be forthcoming. It ought to require but the one appeal. The need is great. The opportunity is great also. It is not only a gift of love as a good work, to some who are most highly deserving of such a help, but a direct furtherance of the gospel in a land where there is not one preacher of the Word to a million inhabitants. The Lord Jesus in Person could draw on us for *anything* and we would count it a privilege to give Him all our substance. Will He not regard it as a sacrifice and gift of love to Himself when we provide for the pressing need of His servants in His work, for His Name's sake?

Please don't think others will attend to this. The way to make it a glorious success is for each one to get heartily to work at once and do his own part well. *Please.*

“Every man according as he hath purposed in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound unto you; that ye, always having all sufficiency in all things, may abound to every good work.”

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R. H. Boll, *Editor-in-chief.*

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VOL. XVII.

JANUARY, 1924.

No. 1.

NEWS AND NOTES.

In this issue appears the first of a series of articles (taken from *Christian Standard*, 1903) by J. W. McGarvey, on the Jews. McGarvey's high standing for scholarship, devout faith, clear insight, calm and balanced judgment, makes his utterances especially worthy of thoughtful consideration.

From Sellersburg, Ind.: "There have been a number of additions since we began work here Sept. 1. The general attendance is good, and we have a young people's Bible Class of about forty on Friday evenings."—J. Scott Greer.

"Great interest" is the word from the two-week's Bible Reading, conducted by Stanford Chambers at New Pekin, Ind. Three hundred or more have been in attendance, 150 coming through the rain.

"Work here is moving on well."—R. A. Zahn, Hillsboro, Texas.

All 1923 Bound Volumes of *Word and Work* are sold. Others desiring the book must send in their year's papers at once.

"We have our little church house completed, and are living in peace and quietude. The congregation numbers seventy. I am 87 years old and do not expect to live much longer. Have been in the church 60 years I want to enjoy your Magazine while I live."—J. W. Fenner, Arlington, Tex.

From Stanford Chambers: "Brother Allen seems to fit in at New Orleans excellently. Many have written that they like him, and I think he likes the work. I am greatly rejoiced about the reports that I am receiving from New Orleans."

From J. E. Sturgis, Music editor of the *Christian Standard*, concerning "Great Songs of The Church": "We are very much impressed with the book and think you have a very unique collection of songs."

With this issue we begin Brother Boll's series, "Lessons in The Proverbs." Be sure to draw the attention of the young people in your home and church to these articles. The young people are the next church!

From Chattanooga comes a club of 47 names—larger than last year. From Dugger a club of 22, sent by that good man, active though aging, John Abrams. Many others are sending clubs. Why not share the McGarvey articles, The Proverbs articles, the Janes "Travel Incident" (first one in this issue), besides the regular material of the Word and Work, with at least three friends when you send in your own renewal."

J. Madison Wright reports a meeting at Randle, Wash., and adds: "Please say in Word and Work that if any church or isolated group of Christians on the Pacific Coast want me for a meeting or Bible Reading this winter, write me soon at Randle."

We thank all who helped to make our holiday book sales nearly twice as high as they have ever been before. Should there be any complaints, shortage, or dissatisfaction, let us know.

From L. K. Harding, date of Dec. 3: "I appreciate the book more and more. I am sure it has only started to sell. It is sure to wear well and should become more and more popular." "Great Songs of The Church," 60c in quantities, 75c each postpaid.

Highland church, Louisville, has again passed all previous financial records, contributing through the treasury more than \$6,000 for 1923. Attendance also is probably at its best. Pray for Brother Friend's great ministry there.

To all who offer manuscript to the Word and Work: (1) We do not use the shortened spelling. (2) We cannot often use carbon copies of manuscript. On account of limited space, we must have fresh copy, written for this paper. (3) News received just a little too late for any issue becomes old, sometimes "stale," by the next. If your news note fails to appear in the next issue after mailing it, send us a fresh report by the 20th of the month.

Subscribers who are delinquent as far back as six months will receive this copy of the paper. We hoped that "Proverbs," "McGarvey," etc., would draw that dollar from your pocket—for your sake, and ours. Let's co-operate! What's on your reading table in the religious line? Renew now!

"I got more than I gave on my western trip. The meetings at Harper were exceedingly helpful; and the week's meeting at Basil brought six baptisms. The church there made an offering for the Japan Mission Homes Fund, and a number of friends have sent offerings, to help in the part which I have undertaken to raise."—E. L. Jorgenson.

From Port Arthur, Tex.: "Work here continues with fine interest. Yesterday, though bad weather, was a fine day for us: Two took membership, one restored, one for baptism. More than one hundred have been added to the local forces from all sources this year. We hope for greater things in 1924."—L. E. Carpenter.

"The seventy-sixth session of Burritt College, Spencer, Tenn., closed Dec. 16. The fall enrollment reached 205, the largest fall enrollment in the history of the school. Spring term opens Jan. 15. Goal for spring term, 300. Several preaching boys are in the school."—Jas. E. Chessor.

"I have a harmless remedy for the tobacco habit that will stop all craving for tobacco in any form. It has cured hundreds of people of the tobacco habit when other remedies failed. Also good for the stomach, liver, kidneys and blood. Easy and pleasant to take. Send for it and if it doesn't cure you of the tobacco habit I will return your money. Price \$1.00 a box post-paid."—Loomis O. Hinton, Spencer, Ind. (Adv.)

Winchester, Ky., Dec. 22, 1923: "Plans are about completed for work in this mission field. A fairly complete survey has been made and work will begin (D.V.) January 1. We should enter five adjoining counties, but with only one worker this is impossible. Three county seats will be assisted at the first; this means one-fourth time work in each of these places. Two of

these places have small bands of faithful brethren keeping house for the Lord. The other town has one family—two families in a neighboring village. Our plan is to preach every Lord's day, and on other days when possible and convenient, distribute pure literature, and visit scattered members with the intent to set churches in order at some future date. Brethren having friends in Fayette, Jessamine, Garrard, Woodford or Madison counties Kentucky, please let me know their address. We will also need financial help that we need not put in too much time 'making tents.'

"Friends desiring more information of the field or of our needs, address me as above."—M. D. Baumer.

"Brother Prather spoke in French a few nights at Pine Prairie, La., the last week in November. Rain hindered, yet some good was accomplished. Another visit will, from present indications, reach at least one family. I was called to Maxie, Saturday to conduct funeral of Bro. W. A. McClelland who had reached the age of 72 years, spent largely in the service of Christ. On the way home stopped at Turkey Creek and preached three times, baptizing one person before leaving for home."—A. K. Ramsey.

Have you sent in your order for the booklet "The Book of Revelation," by R. H. Boll, which contains all the 1923 series of articles on Revelation, revised and corrected. A neat pamphlet, egg-shell paper; heavy, colored paper cover. Fifty cents a copy. If you want them in quantities, three for a dollar. For prices on large quantities, write to Word and Work.

We have nearly 2000 copies of the tract "Why Not be Just a Christian?" in the German translation; the entire lot had for \$5—one-sixth the regular price.

We have 500 tracts, "Church Amusements," ½c each; 1000 copies "Scriptural Ways to Go and Preach," by J. M. McCaleb, free for the sake of missions.

Both inside cover pages are important this month!

"Why Not be Just a Christian," and "The Church I Found and How I Found It," are great tracts. 5c, 50 for \$1.00, \$15 the thousand. Use these silent preachers.

"Great Songs of The Church" has been ordered from practically every state and province in the U. S. and Canada, and from ten foreign countries—every continent except South America.

The great classic work of refutation of Seventh-Day Adventism is a book entitled "Seventh-Day Adventism Renounced," by D. M. Canwright, who had for twenty-eight years been one of their preachers, and who finally with regret and aversion turned away from them. No man should consider the acceptance of Seventh-Day Adventism until he has weighed the arguments and reasons set forth by this good man. The book is obtainable through **Word and Work**.

A number of churches have paid for "Great Songs of The Church," (60c each in quantities) by asking each member who can to buy at least one book, the book to belong to the purchaser, containing his name, but to be left at the church.

A large crowd present for Sunday meetings in the new building. Good singing and Bible Classes on Monday, Tuesday, Thursday, and Friday nights. Rains are beginning, and that means the most severe heat is coming to an end for this year.

W. N. Short.

Livingstone, N. R., Africa, Nov. 2, 1923.

SALVATION UNTO WHAT?

STANFORD CHAMBERS.

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The gospel "is the power of God unto salvation to every one that believeth." In our last we observed some things we are said, in the Scriptures, to be saved from. Let us now consider *unto* what we are saved. Of course we are saved unto the very opposite of all we are saved from. From sin unto righteousness; from darkness unto light, from condemnation unto justification, from death unto life, from the power of Satan unto God, from bondage unto liberty, from the flesh life unto the life in the Spirit, from the service of the devil unto the service of Christ, from despair unto hope, from Gehenna unto heaven. What a "great salvation!" What a wonderful Savior!

"Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "Blessed are the pure in heart for they shall see God." "Blessed are the poor in spirit for theirs is the kingdom of heaven." "Great is your reward in heaven." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter into the joys of thy Lord." "Who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory." "And so shall they ever be with the Lord." "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." "They shall hunger no more, neither thirst any more, neither shall the sun strike upon them nor any heat, for the Lamb that is in the midst of the throne shall feed them and shall lead them unto fountains of water of life and God shall wipe away all tears from their eyes."

"And death shall be no more; neither shall there be mourning, nor crying, nor pain any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new." "He that overcometh shall inherit these things; and I will be his God and he shall be my son." "And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads, and there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord shall give them light: and they shall reign for ever and ever."

Such are some of the "true and faithful" words of Holy Writ concerning our heritage and future joys. For others read the seven promises to the overcomers in the letters to the seven churches of Asia. But "the half has never yet been told." Paul

in his rapture heard more but was not permitted to utter it. Doubtless if we realize the glories to be revealed we would become so homesick for heaven as to be unqualified for our duties here. "O happy summer land of bliss!" "Blessed are they that wash their robes that they may have the right to come to the tree of life, and may enter in by the gates into the city.'

LORD'S SUPPER REVERENTLY OBSERVED.

DON CARLOS JANES.

The Lord's Supper is a memorial of matchless love. It is a monumental institution pointing—like a two-headed arrow—backward to the death of the sinless Son of God and forward to his coming again. "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11:26. It is not a matter to be treated lightly. For "Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and blood of the Lord." Verse 27. A part of becoming observance of the supper is a discrimination of the body. "He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body." Verse 30. From a failure to do this, many among the Corinthians were weak and sickly and some were asleep—sleeping like Lazarus in his tomb. Since there are such great issues involved in the correct observance of the Lord's Supper, is it not important that we approach it with a better introduction than the stereotyped phraseology of a negligent Christian who uncovers the table with the remark, "You all know what this is for. Let us arise and Bro. Blank will express our thanks"?

Not long since, I sat in the little meeting house of the Kami-tomizaka church in Koishikawa ward of Tokyo city when at the close of the sermon Brother Yoko, a business man, and one of the elders Brother William J. Bishop, appointed shortly before his last return to America, quietly came to the table and removed the cloth, folding it up and placing it on the back of a chair. Then he read a portion of scripture and had the thanksgiving for the bread. When the attendant had finished serving the congregation and passed the emblematic bread to Bro. Yoko, he partook of it and silently knelt for a short time.

After he arose, he again read from the scriptures and after the thanksgiving, the fruit of the vine was passed, and when it came to Bro. Yoko, he partook of it and kneeled again as if in a prayer or thanksgiving to the Giver of all good. I would that every person who attempts to preside at the table of our Master would come to the occasion with some well studied thoughts to express for the benefit of the worshippers and the glory of Him whose we are and whom we serve.

In renewing make it a club of four or more, at 75c each.

LESSONS IN THE PROVERBS.

R. H. B.

"Ask what I shall give thee."

In childhood days nothing appeals to our imagination more than those tales in which some fairy or other fabled personage grants a wish to one of the children of earth. What would one wish just off-hand at such a time? Suppose such an offer were made to me, what would I ask? *That* was something to study about! But now I wonder what foolish and ruinous requests I would have made them! For unless such an offer were carefully guarded, how very likely would a child choose its own destruction. Even maturer minds could not be trusted to ask for a truly *good* thing. Luckily for our children and ourselves such a marvellous opportunity never comes to us in this plain old work-a-day world.

Yet once it really happened that exactly such an offer, to ask what he wished, was granted to a young man; not a being whose power was limited and doubtful, but by a Person who had unlimited power to grant the request, the Almighty God Himself. That young man had just succeeded to the throne of the kingdom over which his father David had reigned. Great were the prospects that opened before him; great also the difficulties and responsibilities that confronted the youthful monarch. Before him lay two roads: the one, alluring to his lower nature, the road of selfish, senseless self-indulgence, terminating in disgrace and failure; the other which beckoned upward, the road of earnest, self-denying labor, to fill his place and to be a blessing to his people, which road led to real glory. No doubt the young king was aware of these two ways, and understood the possibilities before him. No doubt he was feeling the tug of carnal ease and pleasure on the one hand, and he also heard the call to a high and noble life on the other, in those momentous days.

It was in that crisis that *Jehovah* appeared to him in a dream of the night and said to him, *"Ask what I shall give thee."* The answer of Solomon, Israel's young king, came promptly—just as though he had previously revolved the question in his mind and had settled on what he needed most and wanted most. "Thou hast made thy servant king instead of David my father," Solomon answered, "and I am but a little child; I know not how to go out or to come in. And thy servant is in the midst of thy people whom thou hast chosen, a great people that cannot be numbered nor counted for multitude. Give thy servant therefore *an understanding heart* to judge thy people, *that I may discern between good and evil*; for who is able to judge this, thy great people?"

It greatly pleased the Lord that Solomon had asked just this thing; and He said to him, "Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast

asked for thyself *understanding to discern justice*; behold I have done according to thy word: lo, *I have given thee a wise and an understanding heart*, so that there hath been none like thee before thee. *And I have also given thee that which thou hast not asked, both riches and honor*, so that there shall not be any among the kings like unto thee all thy days."

The thing Solomon had asked proved to be comprehensive and all-inclusive of every other good thing. For when one asks for the highest and best, he obtains the lesser blessings also; but he who seeks for the lower loses the higher and with it the lower also.

But really—was it to Solomon alone that Jehovah proposed so vast an opportunity? I believe that to every young man and woman, to every boy and girl He opens that same door. "Ask what you want," says God to each one of us—not so directly as he said it to Solomon, but just as really. And mind what your answer is. There is a sense in which to everyone of us will come the thing he asks—the thing he *really* wants and desires deep down in his heart. If that thing is low, if selfish, if foolish, if fleeting and perishable—he will get more or less of it, just as he wished and wanted—but to his sorrow. But if it is a *good* thing he wants, he can have that. And it will be found to bring with it minor blessings also in sufficiency. Young men, what will you have? But as you choose remember this, "He that findeth his life shall lose it;" and though he gain all the world what shall it profit? For his days shall come to the yellow leaf, when all the joy and beauty has flown; and the worm, the canker, and the grief shall be his alone. But ask so as to please God, and no good thing shall be withheld from you in this world nor in that which is to come.

It was WISDOM Solomon desired. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. His wisdom excelled that of all the children of the East, and all the wisdom of Egypt—far exceeding the wisdom of the world and all its philosophies and scholars. For it was a wisdom from above, wisdom of God, older than the ancient mountains and the old gray hills; boundless as the infinite. So Solomon's fame was in all the nations round about, and there came of all peoples to hear the wisdom of Solomon. Messengers and representatives from all kings of the earth who had heard of his wisdom came streaming to Jerusalem laden with gifts. "And all the earth sought the presence of Solomon to hear *his wisdom, which God had put in his heart*." "Happy are thy men," said the queen of Sheba, "happy are these thy servants that stand continually before thee, and that hear thy wisdom! Blessed be Jehovah thy God, who delighted in thee to set thee on the throne of Israel! Because he loved Israel for ever, therefore made he thee king, to do justice and righteousness." And at his feet she laid her rich tribute; and so did all the kings round about and year by year. "So King

Solomon exceeded all the kings of the earth in riches and in wisdom." Some of that priceless wisdom, as ore in the mine, was laid up for us, preserved and handed down by the will of God, in this Book of Proverbs.

"THE PROVERBS OF SOLOMON THE SON OF DAVID, KING OF ISRAEL."

Such is the heading of the wisdom-book! in which are stowed away some of the precious truths of Solomon's supernatural wisdom. It is in the form of proverbs—put up in handy little packets, to take with you on the way; short sayings in what to the Hebrew was rhyme and meter; easy to memorize, easy to recall and to quote. No one will ever know how many have been lighted over dark and difficult places in life's journey by these rays of Divine light upon their path—how many a young man and young woman have had to thank God for the deep wisdom clothed in simple homely garb, in the proverbs of Solomon.

THE SUM OF ITS PURPOSE.

The preface of the Book of Proverbs sums up the intent and purpose of it which is five-fold:

1. To serve as a standard whereby to measure true wisdom and teaching: "*To know wisdom and instruction; to discern the words of understanding.*" Beware of any alleged wisdom, of any teaching and principle that does not tally with this! (1:2).

2. To impart truth: "*instruction in wise dealing,*" that is to say, "*in righteousness, and justice and equity.*" For nothing short of right and truth is "wise dealing," he would have us know from the start. The opposite of these is never wisdom, but always and only pure folly. (1:3).

3. Designed especially for a help to the ignorant, the young and inexperienced: "*To give prudence to the simple, to the young man knowledge and discretion.*" Let such a one but be guided by its light and he will walk more wisely than the shrewd men of the earth. (1:4).

4. But let no one think that it is elementary instruction for babes alone. Under its simple surface lies a wisdom deep as the sea. It is for "*the wise man*" also that he "*may hear and increase in learning; and that the man of understanding may attain unto sound counsels.*" None so far advanced in knowledge that he has nothing to learn here. (1:5).

5. Finally these proverbs themselves furnish a clue and key and impart a power to discern hidden truth in "*the words of the wise and their dark sayings.*" (1:6). For the wise speak deeply; their words so simple that a child can learn them, mean much more than appears on the surface of them. "They express, or rather conceal, in simple language the truth they wish to impart," says John Ruskin. That is the mark of a great and wise teacher. The cracking of a nut prepares the taste for the enjoyment of the kernel. These proverbs, too, bland and easy on first sight, yield their real inner significance only to those who will

crack the shell, and by pondering find the essential truth they contain.

The Motto and Headline of the whole book is now given, a sort of key-text to all that follows:

THE FEAR OF JEHOVAH IS THE BEGINNING OF KNOWLEDGE
BUT THE FOOLISH DESPISE WISDOM AND INSTRUCTION.

Mark this then at the very outset: You can have no true knowledge except the fear of the Lord be your foundation and starting point.*

What then is this "*fear of the Lord*"? Manifestly a recognition of Him, a regard and respect for Him, that would dread to go contrary to His will. On its negative side, "*the fear of Jehovah is to hate evil.*" (Prov. 8:13). "Surely there is a mine for silver," says Job, "and a place for gold which they refine. Iron is taken out of the earth, and copper is molten out of the stone. . . . But where shall wisdom be found? And where is the place of understanding? . . . God understandeth the way thereof, and he knoweth the place thereof. . . . And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28). The will to do God's will (and God's will is always righteous and pure and true) underlies all true wisdom. Any "wisdom" that stands upon other foundation is false and spurious. Know then that all this teaching to follow assumes the fear of the Lord as its basis.

"But," he continues, "the foolish despise wisdom and instruction." Then he would turn away at the gate. He has no desire to cast pearls before swine, or waste words of wisdom on a fool. And this is the invariable and never-failing test: Every man, young or old, who does not see, or is not willing to see, the value of true wisdom; and every one who is unwilling to be taught anything, who scorns admonition and reproof—he is a fool, by the Lord's definition. To him the door for all further hope and real advancement is closed.

But he who has ears to hear, and who is of a willing mind to learn, let them draw near. The unfathomable fountains of God's truth and goodness shall flow for him, and he shall go on from strength to strength until he shall stand happy and complete before God in Zion.

*Heathen philosophy starts from arbitrary human axioms to work its way up to God—a vain endeavor, for "by searching shall no man find out God." But this Divine wisdom starts with God as the fundamental axiom (surely a far less doubtful and disputable basis than the ill-founded elements of the world!) and from this vantage-ground looks forth upon all the truth of the universe.

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WHY ARE THE JEWS YET WITH US?

J. W. MCGARVEY.

About three years ago Mark Twain contributed to *Harper's Monthly*, a very striking article on the modern persecution of the Jews, ending with the question, "Why are the Jews yet with us?" This question he was not prepared to answer; and no man can answer it except in the light of the Scriptures.

The question was suggested by the fact which the writer mentioned, that all of the nations with which the ancient Jews had dealings, have perished long ago, while they, though the feeblest of them all, have still survived. They have not only survived, but they are as numerous as in their best days. They possess more wealth than ever before; for there are now single families of Jews who in thirty days could command more gold than Solomon brought from the mines of Ophir. They are the bankers of the Old World, and the kings are their debtors. In the New World immense blocks of wholesale houses are in their hands, in New York, in Chicago, San Francisco, and other great cities. A few of them control the live stock trade between Europe and America, deriving therefrom an immense revenue. There is no telling to what an extent their financial and commercial power may predominate in a future not far distant.

They are here, also, with social and political power greater than they exercised in their earliest history. It is currently stated that in Europe the number of eminent physicians and lawyers who are Jews is so disproportionately great as to excite much jealousy against them. Many of the leading newspapers are edited by Jews; and, although they are barred from office, they exert indirectly a large influence over public affairs. We all remember that, during a large part of the reign of Queen Victoria, a Jew was Prime Minister of Great Britain, wielding the greatest political power on earth—a power compared with which that of David or that of Solomon was insignificant, while that of Daniel, under Darius, or of Mordecai, under Ahasuerus, was greatly inferior. D'Israeli was the first Jew ever admitted to the British Parliament, and it is related that soon after his appearance on the floor of the lower house, an opponent in debate sneered at him for being a Jew. He replied: "The honorable member sneers at me because I am a Jew. I freely admit that I am a son of Abraham. My forefathers worshipped the true God in a gorgeous temple when the forefathers of the honorable gentleman were naked savages, roaming the forests." At another time he rose to speak, but was jeered and hissed so that he could not be heard. As he took his seat, he shouted, "The time will come when you will be glad to hear me;" and it did come, for he became the Earl of Beaconsfield, and next to the Queen, the ruler of the realm. The proudest men in the kingdom sought his favor.

The question, "Why are the Jews with us?" would have less

significance if it could be answered that they were the most powerful of ancient nations, and they survived by the subjugation of their foes. But everybody knows that they were numerically among the weakest of the nations, and that their territory was among the smallest. Not only so, but they were oppressed by other nations as no other people have ever been. For four hundred years they were under the dominion of the Egyptian, who attempted to check their increase by casting their male children into the river. But the Egyptians are gone, and the Jews are yet with us. Ten of their tribes were carried captive by the Assyrians and scattered among remote cities of Mesopotamia and Media, where, for long centuries, they were exposed to all the influences by which a scattered people lose their identity; but the Assyrians are gone, and the Jews are yet with us. Later the other two tribes were led as prisoners of war, into the province of Babylon, and scattered throughout the dominion of the Chaldeans; but a remnant of them were restored to their native land on the downfall of the Chaldean Empire, and, although both they and their kindred who were not thus restored, for ages, oppressed by the Medes, Persians, and Greeks; the Medes, the Persians, and the ancient Greeks are all gone, while the Jews are yet with us.

Our question acquires its greatest emphasis when we consider the further facts that twice in their early history attempts were made by powerful kings to exterminate them, and that the most powerful empire of antiquity struck such a blow at their nationality that they have been for two thousand years without a country of their own. When the well-known decree, issued by Ahasuerus at the instigation of the infamous Haman, fixing the thirteenth day of the twelfth month of the current year as the day on which every Jew, male and female, old and young, must be slain, all the Jews then living were within his realm, and but for the marvelous interposition of Providence, the story of which it is the part of the Book of Esther to tell, the race would have been exterminated that day. At a later period Antiochus Epiphanes, Greek king of Syria, undertook to abolish the religion of the Jews. He erected an image of Jupiter in the temple at Jerusalem, and offered swine's flesh on the altar in front of it. He made it unlawful, under penalty of death, for a Jew to circumcise his children. He established a garrison of twenty thousand soldiers in the castle adjoining the temple, and sent out detachments with these with officers and images into the towns and villages of Judea, and required the assembled populace to offer incense to Jupiter. When one of these reached the village of Modin, where lived a venerable priest, named Mattathias with his family of six stalwart sons, the officer called on him as the oldest and most respected citizen, to set his townsmen an example of being the first to offer the incense, and thus to save the lives of others who might refuse. He answered: "If all the nations that are in the house of the king's dominion hearken

unto him to fall away each one from the worship of his fathers, yet will I and my sons and my brethren walk in the covenant of our fathers. Heaven forbid that we should forsake the law and the ordinances. We will not hearken to the king's words, to go aside from our religion, on the right hand, or on the left." (1 Mac. 2:19-22). A cowardly Jew, uninfluenced by the noble words, then stepped forward to offer the incense, when the soul of Matathias was so stirred that he drew his sword and rushed upon him and cut him down. His five sons followed. They slew the officer in command, tore down the altar, destroyed the image of Jupiter, and then fled to the rocks and caves of the wilderness. Thus was begun a war for religious freedom which has no superior in the annals of the world for deeds of daring and for the repeated defeat of great armies by a handful of heroes. As the conflict deepened, Antiochus, not content with the destruction of the Jewish religion, resolved upon the extermination of the whole people; and sent army after army supposed sufficient for the purpose, only to have them routed and scattered like chaff before the wind. His boastful title, "Antiochus Epiphanes" (the illustrious), was changed into "Antiochus Epimenes" (the madman). He and his people have passed away, but the Jews are yet with us.

It is not till we consider all these facts in the marvelous history of these people, that we begin to realize the true significance of the question, "Why are the Jews yet with us?" In substance and largely in detail these facts were predicted by their own prophets while they were yet enjoying their ancient prosperity. Moses predicted the condition in which thousands of them have languished during the period of their present dispersion. "Jehovah shall scatter thee among all peoples, from the one end of the earth even to the other end of the earth; and there shalt thou serve other gods which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations thou shalt find no ease, and there shall be no rest for the sole of thy foot: but Jehovah shall give thee a trembling heart, and failing eyes, and pining of soul; and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, would it were morning! for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see." (Deut. 28:64-67).

These facts and considerations do not inform us as to the why of Israel's preservation, but they do most unmistakably show that this preservation is one of the marvels of God's providence over the nations. If we could live to see the end of it all, we might be able by the light of the final outcome to determine what was God's design from the beginning; but as this is impossible, we must have recourse to the prophetic word of God, which often declares the end from the beginning. This we will endeavor to do for some weeks to come.—(*Christian Standard*, 1903, p. 588.)

THE CITY AND THE SALT.

"The situation of this city," certain citizens said to Elisha, "is pleasant, as my lord seeth: but the water is naught, and the land miscarrieth" (2 Kings 2:19). The growth of the Christless every year is greater *by many millions* than the growth of the saved: *the cities of the world were never so full of the lost as they are today.*

Elisha said, "Bring me a new cruse and put salt therein." The waters are the multitudes of mankind (Rev. 17:16): disciples are the salt,—"*ye are the salt of the earth*" (Matt. 5:13). God reaches souls *through* souls; the impact of life flashes to the unsaved *through* the saved; it is God's Salt which heals the world. Even the worldly statesman can see the wisdom of the method. "The hardest task for the reformer," says M. Clemenceau, the French statesman, "is not that of creating the future city, but of making the men who will make the city." "I am trying to build up new countries," Cecil Rhodes said to General Booth, "you and your father are trying to build up new men; *and you have chosen the better part.*" In a ripe maturity of political experience second to none, Mr. Gladstone said:—"The welfare of mankind does not now depend on the State, or on the world of politics: the real battle is being fought out in the world of thought; *and we politicians are children playing with toys in comparison to that great work of restoring belief.*" For conversion is the marvel of the ages. "There is no medicine, no act of parliament, no moral treatise, and no invention of philanthropy which can transform a man radically bad into a man radically good: science despairs of these; politicians are at the end of their resources; the law speaks of 'criminal classes': conversion is the only means by which a radically bad person can be changed into a radically good person." An ounce of regeneration is worth a ton of political or social effort: *therefore let us concentrate on regeneration.*

THE SALT IN THE CITY.

Elisha "cast salt therein." The wealth of a city, in the eyes of God, is according to the number of the righteous in it: every new soul regenerated, so long as it abides in a city, is a fresh guarantee against the judgments of God. "If I find in Sodom *ten* righteous *within the city*, then I will spare *all the place* for *their sake*" (Gen. 18:26). So long as Lot was in Sodom the dam of judgment could not burst. "Haste thee, escape thither; *for I cannot do anything* till thou be come out thence." (Gen. 19:22). Therefore, once granted the facts of sin, atonement, and regeneration, and our supreme civic duty, that on which turns the very life of a fallen city, is to multiply the righteous in it: little though the guildhalls and council-chambers know it, the godly are their final safety. The life—the lip—the spirit—the touch of the child of God, all these are the facets of the salt crystal with which God heals the waters.

THE CITY WITHOUT SALT.

But the Salt will not always be in the city. "Now ye know"—Paul says, after foretelling the removal of the Church out of the world—"that which *restraineth*" (2 Thess. 2:6). Salt checks corruption and arrests rottenness: we salt that which is dead, not that which is living: the Church, by its mere presence, arrests the decay and ruin of the world. Wherever the Gospel has flourished, unconscious but mighty in its effect on the entire community, law and order have appeared as a reflex effect. A public opinion has been created which has supported law, and shamed lawlessness; in a limited measure, an atmosphere of discipline and duty has been formed; above all, GOD has been unveiled, as a God of law and order, to whom all account must ultimately be rendered by every human soul. Thus ripe lawlessness will mean the imminent revelation of the Lawless One. "For the mystery of lawlessness doth already work: only there is One that restraineth"—the Holy Ghost, dwelling in 'that which restraineth,' the Salt, until both depart together—"until he be taken out of the way. And *then* shall be revealed the Lawless One" (2 Thess. 2:7). The removal of the still salted Salt—the savourless Salt is left to be trampled under-foot of men (Matt. 5:13)—will be the breaking of a vast dam; the loosening of a rock that blocks the rush of a cataract; the lifting of its preservative out of the world's corruptible flesh.

THE WATERS.

But the world is to be healed at last. "Thus saith the Lord, I have *healed* these waters; there shall not be from thence any more death or miscarrying." Secularism and Socialism is rooted in the unconscious ignorance of a Saviour who is coming back.

—D. M. PANTON.

What is Truth? How shall we know it? There are those who, like Pilate, think there is no truth. There are those who think that truth cannot be ascertained. There are those who suppose that truth is on the side of the majority. There are those who think truth is that which sounds plausible or seems logical. There are those who consider that truth which "appeals" to them—making themselves and their feelings the standard of judgment. There are those who trust that their *view* may luckily turn out to be the truth—which is a gamble against long odds. There are some foolish enough to believe that the latest "findings" or "science" and "scholarship" is truth—though nothing is less stable and reliable. No—truth is not necessarily what most folks believe; nor what seems plausible or logical or what appeals; nor is it the "consensus" of scholars; nor is it anybody's "view." It is the fact back of the view, and the testimony corresponding to the fact. It is not what "we" think or profess, but what God says. "Thy word is truth." (John 17:17). "We are not right: *the Bible is right.*" There is the Standard.

FOUNDATION TRUTHS IN HOLY LIVING.

The following is a synopsis of four simple, conversational talks on *Repentance, Faith, Wisdom, and Love*, as successive steps or stages of advance in the blessed life of God.

It is not meant that these lessons must always be learned either successively or in the order here given; but that each marks an advance upon that which precedes, and that all must be practically learned, if there is to be a true completeness and entireness of self-surrender, with the experience of the rest, victory and service, which God wills for every disciple. These addresses being intended mainly for beginners, or for those in whom progress has been arrested, the purpose in view will explain their form and character.

The central thought in all is that there are four executive, potential *acts of the will*:—

First, in *Repentance*, a new attitude towards *sin*;

Second, in *Faith* a new attitude towards *Christ*, as Saviour and Lord;

Third, in *Wisdom*, a new attitude towards the *Spirit* of God.

Fourth, in *Love*, a new attitude towards the *self-life*, in surrender to service.

This fourfold act or attitude of the will is the bond uniting all together in one complete experience of salvation, sanctification, and service.

I.—REPENTANCE.

Key-Text: 2 Corinthians vii. 9, 10, 11.

This is the only passage of Scripture that fully defines Repentance, and describes its fruits which are also its proofs.

1. It is a "sorrow according to God," and not a "sorrow of the world." It works life and salvation, while the sorrow of the world worketh death.

Compare the *Repentance* of Peter with the *Remorse* of Judas.

2. A sevenfold result is here indicated:—fear, vehement desire, zeal, avenging.

Here, apart from any limited, local application, we have a hint of the uniform signs and proofs of a truly godly sorrow for sin:—

A new earnestness in dealing with sin;

A new separation from all evil doing;

A new indignation toward iniquity;

A new apprehension of danger from it;

A new longing for deliverance from it;

A new zeal to be obedient in all things;

A new vindication of righteousness.

The great necessity in repentance is that sorrow should be for *sin* itself, and not merely for its *consequences* and *penalties*; and that, as the original word means, there should be an entire and permanent "*change of mind*"—a turning of the back upon all

disobedience and neglect of duty, and an immediate, absolute, and final renunciation of all evil-doing.

II.—FAITH.

Key-Text: Galatians ii. 20, 21.

In this remarkable text, Faith is most comprehensively presented as a *bond of union with Christ, as a Person*.

It identifies us with Christ *crucified*, so that, judicially, we are reckoned as crucified with Him, and in Him having died *for* sin and *to* sin; and therefore as justified in Him.

It identifies with Christ *glorified*, so that we are actually one with Him in His resurrection life; He, by the Spirit, living in us, so that our new life is essentially divine. He who loved me and gave Himself for me, to deliver me from sin's *penalty*, thus lives in me, to deliver me from sin's *power*.

Faith begins in *belief*, which is a *mental* assent to a fact or truth presented in a *proposition*.

It becomes *trust*, which is confidence fixed upon the *person* of the Lord Jesus.

It develops into the "*obedience of faith*," which is surrender to Him as Lord and Master.

But it is, above all, a *bond of identity and unity*, which finds its climax of representation in the marital tie. Compare Ephesians v. 25-32.

Faith, therefore, implies *mutuality*, as seen

1. In the *fellowship* between a believer and his Lord;
2. In their mutual *pleasure* and delight in each other;
3. In their mutual *co-operation* in service;
4. In their mutual *obligations* of love;
5. In their mutual *witness* or testimony;
6. In their final joint *participation* in glory.

Faith, therefore, must not be confounded with *feeling*. Here again the central secret is an executive act of the will. As Repentance is *laying aside* every weight and sin, so Faith is *laying hold* of Christ in all His offices and relations. It is an instantaneous act, *taking* Him as God's free gift; receiving by believing. This act of faith is never complete; for as often as He is revealed in a new aspect of His power and preciousness, Faith lays hold of Him anew and in a fuller embrace. But the true believer is he who, so fast as he *apprehends* immediately *appropriates*.

III.—WISDOM.

Key-Text: James iii. 13-18.

Wisdom here means the *inward principle* which is adopted for the conduct of the *outward life*.

Two sorts of wisdom are contrasted—that which "descendeth from above," and that which is from beneath. Back of the former is the Holy Spirit of God; behind the latter is the Satanic spirit of all evil.

Each sort of wisdom is detected and tested by its essential character and fruits.

The wisdom from above is "first *pure*, then *peaceable*, gentle and easy to be entreated; *merciful* and *fruitful* of all good works; *impartial* and *unhypocritical*." Here is plainly an ascent as from root to fruit.

The wisdom from beneath is *earthly*, *sensual*, or psychical, *devilish*. Here is equally apparent a descent downwards in three successively lower levels:—

1. The *earthly* plane—accepting the *world's* maxims and motives for guidance;
2. The *psychical*—yielding to the sway of the *flesh* and the self-life;
3. The *devilish*—surrendering to Satanic control, and utterly antagonizing God.

The wisdom taught by the Spirit first of all demands inward and outward *purity*.

Then there is room for *peace*, both with God and man; but there must be no compromise with error or evil. Gentleness and yieldingness must not be at the expense of resistance or remonstrance against wrong.

Thus two opposing principles for the conduct of life are set before us; and the ultimate question is whether we will choose to be under the control of heavenly laws and motives, and led by God's Spirit, or swayed by the power of the world and the flesh and the spirit of all evil.

In one case our course will be steadily onward and upward; in the other, as steadily backward and downward.

Here again there is needed an immediate and final *decision*; renouncing the world, the flesh, and the devil, to open the whole being to the indwelling, inworking, and outworking of the Holy Spirit.

IV.—LOVE.

Key-Text: 1 John iv. 7-21.

In this passage Love is treated as the principle of *self-sacrifice*—the law and habit of *preference for others*; first of all giving God the supreme place, and then denying self for the sake of unselfish ministry to men.

God is twice defined here as Love—because He lives to impart blessing, and gave His most precious possession, His Son, to be the Saviour of the world.

To love, as He loved, is the perfection of all character and attainment, and the steps are here given:—

1. We have known and believed the Love of God toward us.
2. We confess that Jesus is the Son of God, and so dwell in God and God in us.
3. Love is made perfect in casting out fear, even of the judgment.

The Love here commended is the exact opposite of *selfishness*, which develops into *hate*. As selfishness centres and focuses all upon self, Love radiates and diffuses blessing upon others.

Here again is a new attitude as to *service*. We perceive that

Christ "died for all, that they who live should not henceforth live unto themselves." The Devil's maxim is "*spare thyself*"; the Lord's maxim is "*deny thyself*." Compare Matthew xvi. 22-25. Love loses life for self to find it in others; selfishness, in saving life for self, loses it as a source of good to man and glory to God.

Here again Love is not treated as a feeling, or even as an affection; but as the divine principle of self-oblivion. And because God is Love, he that loveth is born of God and knoweth God.

Here is the last great executive act of the will—the self-surrender of Love in supreme devotion to God, and in unselfish ministry to men.

This teaching is as old as the Scriptures. It aims to help all who will accept it: first to the immediate and final break with all known sin; then to the prompt and hearty acceptance and appropriation of all blessing in Christ; finally in the power of the indwelling Spirit to the self-denying devotion of all we have and are to the one end of man's redemption and of God's glory.

—A. T. Pierson.

BOOK REVIEWS.

Volume Two of Hardeman's Tabernacle Sermons is of the same general excellence as the first volume; and, as the first, so is this, a powerful presentation of undenominational New Testament Christianity. The language is simple, even homely; but chaste and strong, pleasant in style, and always to the point. Brother Hardeman leaves no one in doubt as to what he means. His manner is open, plain, straightforward and direct. If the reader does not always agree with him, he will not mistake the point; and he will find some bother if he tries to escape the simple and forceful reasoning of this masterful teacher. In a perfectly natural and easy manner Brother Hardeman tells the story of the Bible in the first two sermons. In another he sets forth the three great dispensations of the Bible, each in its distinctive light and glory—the Patriarchal, Law, and Gospel dispensations—thus guiding the reader to a proper division of the Word of God. In several discourses he presses home the supreme value of the Gospel; and man's great need of it; and brings out, strong and clear, some invaluable Scripture-teaching on the Church, its nature, work and simple God-appointed worship. Several other themes are presented besides these. A sketch of the life of N. B. Hardeman, the preacher of these sermons; and of John T. Smith, who conducted the song-service in the great Nashville Tabernacle meeting where these discourses were delivered in the spring of 1923—both sketches written by L. L. Brigrance, with the photo-prints of both the preacher and the singer are included in the book.

(McQuiddy Printing Co., Nashville. \$1.50. Order from N. B. Hardeman, Henderson, Tenn., or through Word and Work.)

R. H. B.

ON FOREIGN FIELDS.

"COME OVER AND HELP US."

Brother Ram's son in India will be through school in April, and he wants me to come then so we can begin work together. I wish to start April 1. On reaching India my plan is to visit the seven churches Bro. Ram has started and see them in their worship and work on Lord's days, and give any help needed. Then I and his son who speaks and writes English and Hindu will take a tent and go to the villages and hold meetings day and night. He will read the New Testament to the natives. I will follow him with New Testament in hand, give any explanation needed to the people through him, and in this way learn the language while doing the work of an evangelist. The natives will have the full gospel placed before them. And my purpose shall be to train all converted to be self-supporting in their work. One man says, "I will give \$25.00 a year for four years." In four years I will know what can be done. One lady says, "I will give \$100 toward your fare." Fare to India is \$600. Expense of tent, helper and self is \$200 a month. Many churches give to unnecessary, worldly things more than this yearly; and thousands of dollars are wasted yearly by Christians. I am going to ask for what would be wasted, for the crumbs so to speak, that fall from the table to help in this effort. Please tell me at once. May I have this amount? Address me,

J. MADISON WRIGHT.

1442 Walnut Ave., Cleveland, Ohio.

TOKYO LETTER.

"Bless Jehovah, O my soul,
 And all that is within me, bless His holy name.
 Bless Jehovah, O my soul, and forget not all His benefits:
 Who forgiveth all thine iniquities ;
 Who healeth all thy diseases;
 Who redeemeth thy life from destruction;
 Who crowneth thee with lovingkindness and tender mercies;
 Who satisfieth thy desire with good things." (Psalms 103:1-5).

We lift up our hearts in praise and thanksgiving unto our heavenly Father, who on the 10th of this month gave into our care and keeping another precious gift, a dear baby girl (Martha Jane—6½ pounds). Although little Martha was born in a U. S. Army tent in the midst of ruin and desolation, both mother and babe are getting along fine, for which we are indeed thankful to an ever gracious heavenly Father who doeth all things well. It is our earnest desire that this young life also shall grow up in the grace and admonition of our Lord and Saviour Jesus Christ, and be the means of bringing glory and honor unto His name. To this end, we earnestly solicit your prayers. Our first baby girl, Elizabeth Frances, has grown to be quite a little lady and by the grace of God is at present enjoying the very best of health. With Christian love and very best wishes from

Your brother and Sister in Christ Jesus,

Mr. and Mrs. Herman J. Fox.

The Lord's Day Lessons.

The Scripture Text used in these lessons is the American Standard Revised Version, Copyright, Nelson & Sons.

FIRST LORD'S DAY LESSON OF JANUARY.

Lesson 1.

January 6, 1924.

A CHOSEN LEADER AND A CHOSEN LAND.

Golden Text: In thee shall all the families of the earth be blessed.—
Gen. 12:3.

Lesson Text: Gen. 12:1-7; 18:17-19.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: 2 and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: 3 and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed. 4 So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. 7 And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

Gen. 18:17. And Jehovah said, Shall I hide from Abraham that which I do; 18 seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteous-

Verses 1-3. Who spoke to Abram? Where was Abram when God first spoke to him? (Acts 7:2, 4; Gen. 11:31). What did God say to Abram? Mark: (1) a three-fold command; (2) a seven-fold promise. Did God purpose Abram's blessing only? How far did God's purpose extend?

Verses 4, 5. What effect did God's word have upon Abram? What does God's word produce? (Rom. 10:17). Why did Abram leave his old home? (Heb. 11:8). To what place did he go first? (Acts 7:4). Who went with him that far? Who went with him from Haran on? What was his destination? From the time Abram rose up to obey God's call—what was he? (Heb. 11:8, 9, 13). Is the same true of all who hear and obey the gospel-call, today?

Verses 6, 7. Who occupied the land of the promise when Abram arrived there? What did God say to Abram? How did Abram respond to God's gracious word?

Gen. 18:17, 18. (See connection in Gen. 18). What was God's purpose for Abraham? What was God's purpose for the world, through Abraham? Did Abraham therefore have an interest in God's dealings with the nations? (Have we also? Why?) What other reason why God would not "hide" his plans from Abraham? (John 15:15). Was Abraham God's friend? (Jas. 2:23). On what ground? (Ps. 25:14).

Verse 19. For what purpose did God "know" him? (i. e., enter into special and intimate relations with him)? What was God's great aim for Abraham? Was it necessary that his de-

ness and justice; to the end that Jehovah may bring upon Abraham and justice in order that God may that which he hath spoken of him. scendants should learn righteousness and justice in order that God may fulfill His purpose toward them?

NOTES ON LESSON 1.

THE TEACHING OF THE LESSON.

I. THE SIMPLER LESSON.

The man Abraham is the center of the first interest. Show where he lived at first—as one among the numberless multitudes, all given to idolatry. (Josh. 24:2,3) . God called him by His grace (comp. Gal. 1:15) for no special worth or merit. God had a gracious purpose toward him (and through him toward all the world). So God called him. Abraham responded to God's call by faith and obedience. From the day Abraham heard, received, obeyed, the call of God he became a stranger, a sojourner and a pilgrim on the earth. He became God's friend, and walked with God in fellowship and communion.

The Christian's life is on the same pattern. All were "dead in trespasses and in sins," "by nature children of wrath, even as the rest." (Eph. 2:1, 3). The call came through the gospel (2 Thess. 2:13, 14); and the response, like Abraham's, by faith and obedience (Gal. 3:26, 27; Rom. 6:17, 18). Thenceforth they are strangers and pilgrims on the earth, looking for the "hope of his calling," and the City which hath foundations, whose Builder and Maker is God. All that have, and live by, such a faith are spiritually the children of Abraham. (Gal. 3:7-9)—Trace the life of Abraham through and mark the growth of his faith, and how his life was influenced by his faith. All that was noblest in his life came from his faith; and the few blemishes were due to temporary unbelief.

II. THE WIDER OUTLOOK.

No higher teaching for young or old could be got from this lesson than the foregoing. However, more advanced students will find interest in a further outlook. Note then the following:

The World's Condition at the time of Abram's Call.

After the Flood the earth was rapidly repopulated; and as rapidly, it seems, did humanity sink into rebellion to God and idolatry. At the tower of Babel their languages became confused; the nations and tribes were separated and scattered abroad on the earth. Their downward course, and the reason for it, is marked stepwise in Rom. 1:21-32. Thus God suffered all the nations to go their own ways. (Acts 14:16).

But here God took up a new line of action. Having dealt sufficiently with the race of mankind as a whole, He now temporarily abandoned them to the bent of their will; but from among the world's teeming millions He selected for Himself a man according to His own sovereign purpose. This man He called; to this man He manifested and revealed Himself; with this man He walked and talked; him He led and protected; to him He made promises; and with him He entered into a covenant of promise confirming it with an oath. A land, a son, a seed, a blessing, which would make him a source of blessing; and a special and intimate relation to Himself did God grant to Abraham by promise. Upon this man did God focus and center all His love. But it was not by way of favoritism or partiality; in concentrating His love upon Abraham God was preparing the blessing for all the families of the earth. In Abraham God loved all the world.

The Importance of this Man Abraham.

In two chapters the book of God sums up the whole vast work of creation; in one chapter the tremendous event of the fall of man; in two chapters He sweeps over the centuries before the Flood; in three more He tells of the Flood and the new beginning; in two more of the repopulation of the earth and the dispersion of Babel. Eleven chapters covering about 2,000 years of human history! But now the Divine story follows the life of an

individual man, and lingers with him. Fourteen chapters treat of this one man; all the rest of the book of Genesis deals chiefly with this man's son, grandson, and twelve great-grandsons; and all the rest of the Old Testament is concerned with the nation that sprang of this man's family. Even in the New Testament you will find Abraham's name twice in the first two verses; many times throughout; and the story of him, his family; and the nation God brought forth from him runs interwoven through the whole fabric of the entire New Testament revelation. For in Abraham rises the source of the river of Redemption; and through Abraham's line and by the terms of the covenant God made with him, came Jesus Christ, the Son of God, our Lord, who is "over all, God blessed for ever. Amen."

QUESTIONS ON LESSON 1.

I. Where was Abram's original home? What was the religious condition there? Why did he ever leave there? Repeat or read Heb. 11:8. How did Abram's faith come? From the day Abram believed and obeyed what did he become? What condition were we in before the call of God came to us? How does God call men today? How must we respond to it? Do we also become "strangers and pilgrims on the earth"? In what sense?

II. What was the whole world's condition at the time when God called Abraham? How did God deal with the nations? How did He deal with the individual man, Abraham? Was this partiality? Why not? What was God's ultimate purpose? What shows the importance of this man in God's plan? Why was he so important?

SECOND LORD'S DAY LESSON OF JANUARY.

Lesson 2.

January 13, 1924.

THE LONG SOJOURN IN EGYPT.

- **Golden Text:** Jehovah will keep thee from all evil;
He will keep thy soul.—Psalm 121:7.

Lesson Text: Gen. 47:1-12.

1. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 2 And from among his brethren he took five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. 4 And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6 the

(Brief Sketch of the intervening history, in the Notes.)

Verse 1. (Can you tell the story of Joseph up to this point? The cause of his departure from his home-land? His fortunes down in Egypt? Cause of his imprisonment? Cause of his exaltation? When and how he met his brethren How Jacob and all his family came to Egypt?) What did Joseph tell Pharaoh? Was Joseph ashamed of his old father and of his brethren before Pharaoh and the royal court?

Verses 2-4. What question did Pharaoh ask them? What did they answer? What had Joseph instructed them to answer, and why? (Gen. 46: 31-34). What advantage did they get by that? Was Goshen suitable for their occupation? Were they separate there?

Verses 5, 6. What generous offers did

land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years

of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

Pharaoh make to Joseph? Did Pharaoh have cause to show such regard to Joseph?

Verses 7-10. What did Jacob do when presented to Pharaoh? Consider Heb. 7:7. In what was Jacob greater than the proudest monarch of the earth? Was Pharaoh due a blessing? (Gen. 27:29, last clause). What question did Pharaoh ask Jacob? How did Jacob speak of his life? Why? (Heb. 11: 9,13).

Verses 11, 12. Where were Jacob and all his family settled? From whose bounty were they sustained?

NOTES ON LESSON 2.

(Younger students will take up the story of Joseph more especially. The more advanced will follow the line suggested in these Notes).

SKETCHING THE HISTORY.

Note the title of this lesson: it is not a lesson on Joseph; but its subject is "The Long Sojourn in Egypt." The purpose of this quarter's lessons is to outline the history of the nation of Israel. The first lesson deals with Abraham, the nation's great forefather. The whole story of the forming of the chosen family is passed over between the lessons. The chief facts are as follows: to Abraham, in his old age, was given Isaac, the child of promise; and to Isaac were born the twins Esau and Jacob, of whom the former was rejected, but the latter became the father of twelve sons, the destined heads of the tribes of Israel. Ten of these sons, in cruel jealousy toward their brother Joseph, sold him into Egypt, where, after long testing and painful discipline God exalted him to the highest office of Egypt, next to the throne. God overruled all evil to send Joseph as a forerunner into Egypt to prepare a place for the chosen People, where, in the midst of the world's most highly civilized and cultured nation, yet in due separation from it, safe sheltered, the family of Jacob could develop into the nation of Israel. Thus Egypt became the cradle of the chosen nation.

The printed text of our present lesson tells how the family of Jacob was settled in the land of Goshen, in Egypt for their "long sojourn."

WHY WERE THEY SENT DOWN TO EGYPT?

Let someone read the remarkable passage in Gen. 15 (verses 7-18). Abraham at the call of God has left his old home, and came to the land of promise. But God "gave him none inheritance in it, no, not so much as to set his foot on" (Acts 7:5); but explained to him that his descendants would go to a strange country to sojourn; and, after suffering much bondage, they should in the fourth generation return to the land of promise to possess it: "for the iniquity of the Amorite is not yet full." God would not cast out the Amorites arbitrarily, nor till they had filled up their measure of wickedness; and only then would the land be open to Abraham's descendants for possession. In the meanwhile a family would spring from Abraham, and the family should develop into a nation. Egypt was a protection to them during that critical stage, and even the bondage the children of Israel suf-

ferred while there, was a discipline and a preparation. Thus does God plan all things wisely, in love and righteousness. All this time God was moving forward to His ultimate goal—the world-wide blessing through Jesus Christ our Lord.

QUESTIONS ON LESSON 2.

What did God foretell Abraham (Gen. 15)? In what strange manner was this fulfilled? Tell briefly the story of Joseph. What was God's purpose in sending Joseph into Egypt? What particular point does our printed lesson-text bring out? What happened between the call of Abraham (Lesson 1) and the settlement of Jacob and his family in Egypt? What development took place during this long sojourn in Egypt? How could it be said that Egypt became the cradle of the nation of Israel? What advantages did they derive from Egypt? Were they absorbed in the population of Egypt, or kept separate? Why? (See Gen. 43:31; 46:34). What bearing did all this have on God's great plan of the world's redemption?

• THIRD LORD'S DAY LESSON OF JANUARY.

Lesson 3.

January 20, 1924.

MOSES CALLED TO DELIVER ISRAEL.

Golden Text: By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season.

Lesson Text: Exod. 3:1-12.

1. Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. 2 And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3 And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt. 4 And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. 7 And Jehovah said, I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows: 8 and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out

Verse 1. Who was Moses? Whose real son? Whose adopted son? How was he educated? How did he come to be keeping sheep in the wilderness? When and how did he take the step referred to in the Golden Text? (On all this see Notes). What is Horeb? (Mount Sinai).

Verses 2-5. What strange sight arrested Moses' attention? What was the cause of it? Who appeared to Moses in a flame of fire out of the midst of the bush? Who spoke to Moses out of the bush? (Comp. Acts 7:30, 31). What did He say to Moses? Why was it holy ground? (Whatever God touches or occupies, and whatever is peculiarly His own and for his use is holy).

Verse 6. Who did the great Speaker declare Himself to be? How was Moses affected? How ought a man draw near to God? (Heb. 12:28, 29).

Verses 7-9. What had Jehovah surely seen? What had He heard? What therefore did He do? (Ps. 102:19, 20). Mark two stages in this work of deliverance—do they correspond with two steps in our salvation? (Col. 1:13). Of what sort was their promised land?

Verse 10. Moses' mission: to whom was he sent? for what?

Verse 11. What was Moses reply?

of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. 9 And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them. 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11

And Moses said unto God, Who am I, that I should go unto Pharaoh and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

Had a great change taken place in Moses in the school of the years? (Comp. 40 years earlier, Acts 7:25). Of what nature was this change? Does self-confidence fit a man for God's service? What confidence is better? (Ps. 73:26).

Verse 12. With what assurance did God meet Moses' diffidence? (Comp. Gideon, Judg. 6:11-16; Jeremiah, Jer. 1:5-8). What token did God give Moses? Did it come to pass? (Exod. 19ff.)

NOTES ON LESSON 3.

ISRAEL'S BONDAGE IN EGYPT.

At first the family of the people of Joseph, Egypt's great benefactor, were honored and esteemed guests in the land of Egypt. But in the course of time Joseph died, and the remembrance of his work faded out. Moreover there happened a change of dynasty in Egypt; another king arose who knew not Joseph. The Egyptians viewed with alarm the rapid growth of an alien nation in their midst, and feared what the outcome might be if, in case of war, this powerful people should side with Egypt's enemies in order to free themselves. For the Egyptians were not willing that Israel should depart out of their midst: the Israelites had no doubt proved themselves a capable, useful people (as they always have everywhere). The Egyptians decided to put them under task work, and to reduce their growth by killing the little male children. In this they reckoned without God. "The more they afflicted them the more they multiplied, and the more they were spread abroad." (Exod. 1:12).

It was in the midst of this great persecution that Moses was born. The story is told in Exod. 2:1-10; in the New Testament, in Acts 7:17-22, of his birth, of his mother's expedient to save him; of his finding and adoption by Pharaoh's daughter; of his education in the wisdom of the Egyptians. When he came to age he deliberately renounced all the advantages of the court of Egypt in order that he might identify himself with the people of God. (See Golden Text.) He set about to help his brethren, and killed an Egyptian in defense of an Israelite; whereupon, realizing that he was rejected and opposed by his own people whom he had come to deliver, he fled to Midian. He was about 40 years old then; and for 40 years God trained him in the desert-school, caring for sheep. At that time God called and sent him to deliver Israel.

QUESTIONS ON LESSON 3.

How did Israel get into that terrible bondage? Why did the King of Egypt oppress them so cruelly? While Israel was so suffering, what was God preparing? Tell of the infancy and youth of Moses; also his great renunciation. Mark three great epochs in Moses' life. "A prophet shall the Lord your God raise up unto you, like unto me," said Moses. He was speaking of the Lord Jesus Christ. In what respects do you note a likeness between Moses and Christ?—How long did Moses keep sheep? What virtues would such a life and occupation tend to develop in a man like Moses? When God called him to deliver Israel, did he feel so equal to the task as he had in earlier life? How did God re-assure him? What can a man do when God is with him?

FOURTH LORD'S DAY LESSON OF JANUARY.

Lesson 4.

January 27, 1924.

ISRAEL SAVED AT THE RED SEA.

Golden Text: Jehovah is my strength and song,
And he is become my salvation.—Exod. 15:2.

Lesson Text: Exod. 14:21-31

21 And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided. 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. 24 And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians. 25 And he took off their chariot wheels, and they drove them heavily; so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians. 26 And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27 And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea. 28 And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. 31 And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.

When and where this was, and how the situation came about—see Notes.

Verse 21. At whose command did Moses stretch out his hand? (Did he have something in his hand?) What was the result?

Verse 22. (Comp. v. 29). Whither did Israel go? What had the sea become to them? Where were the waters? Where was the pillar of cloud? (See vs. 19, 20). What does Paul say of this passage through the seas? 1 Cor. 10:1. On what great principle did Israel pass through the sea? (Heb. 11:29).

Verse 23. What did the Egyptians do? Can you account for the madness of Pharaoh and his host? (Exod. 14:17).

Verses 24, 25. When is "the morning watch?" (3 to 6 A. M.) Did the Lord take any personal action till then? Were the Egyptians hopeful of success till then? But when Jehovah "looked forth" upon them, what happened? What did they now at last realize? Was it too late?

Verses 26-28. The orders to Moses—what did Jehovah command him to do now? For what purpose? Did it come to pass so? How thoroughly? But did any of the children of Israel come to harm?

Verse 30. On what day was the salvation of Israel from Egypt's power completed? When and how is the sinner removed from the world and into Christ? (Rom. 6:2-4; Gal. 3:27).

Verse 31. What did Israel now see and realize? Did that mightily strengthen their faith. Read Golden Text: where is it found? What (as recorded in Exodus 15) did redeemed Israel do in their joy? Is a song of thanksgiving and praise pleasing to God? (Ps. 69:30, 31). Read Exod. 15:1-18.

NOTES ON LESSON 4.

LEADING UP.

The preceding lesson was on God's choice and calling of a deliverer for His people, who were in bondage in Egypt. At the burning bush, after much protestation, Moses accepted his commission and work, and went down to Egypt. By way of concession God granted him Aaron, his brother, for a helper. These two faced Pharaoh, and in Jehovah's name demanded the release of Israel; which Pharaoh of course refused. Then began the memorable contest of the "Ten Plagues" in which God manifested His power and broke the proud and stubborn resistance of Egypt. The last of these plagues, the slaying of the firstborn, was distinct from the rest, terrible in its severity, and in the nature of a judgment upon the whole land of Egypt, from which even the Israelites could only escape by a special God-appointed redemption—the Passover-lamb, type of the sacrifice of our Lord Jesus. But that stroke laid Egypt low, and they were not only willing to let Israel go, but they thrust them out.

So the nation went forth from Egypt, the pillar of cloud leading them in the way. But when the Lord caused them to make a peculiar turn, Egypt surmised that the Israelites were lost and confused; and gathering new courage, pursued after them, and came upon them at the shore of the Red Sea. This their darkest hour was the hour of God's victory. Read Exodus 4-14.

QUESTIONS AND TEACHING POINTS.

Rehearse briefly the events from Moses' call to the present lesson. Can you give the Ten Plagues? What was the purpose of these plagues? What was the last plague? What the Passover? Of what was the Passover-lamb type? How? Why did the Egyptians pursue Israel after they had left the land? How did the hour of Israel's greatest extremity become the hour of God's victory? Trace the correspondence between Israel's deliverance from Egypt and the sinner's salvation through the gospel. What was their passage through the Red Sea a type of? What did they do when safe on the other shore? Why should God's redeemed ones sing?

 THE USE OF THESE LESSONS.

We invite attention to the special features of these lessons:

1. The Questions.

These questions are not so much intended to be read out and used in the class, though they are suitable for that purpose also.

2. The References.

Among the questions quite a number of Scripture-references are found. It is some trouble to look them up, but this also is good and fruitful work for the student. All these references are important and worth while, and there is always a reason for their being given. Look them up.

3. The Comments.

The comments are few and appear in the Notes on each lesson. They generally treat on something about the lesson, rather than on the lesson itself. The questions alone furnish the best comment on the lesson. Not what someone tells you does you most good, but what you find yourself by thought and searching.

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